



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

without direct intermixture of blood; that social planes, which mean different modes of life and nourishment, exert an influence; and so on. This is the newer science of craniology, more complex, indeed, but far more promising than the old study of dry bones alone.

#### Ethnic Ideals of Physical Beauty.

The *vis superba formæ*, the "proud strength of beauty," has never yet been sufficiently acknowledged as a formative principle in the evolution of racial and national types. Through conscious cultivation and sexual selection every individual strives more or less to possess and propagate those traits which the national imagination conceives as the comeliest. In a recent thesis, Dr. Loubier tells us from a wide reading of the French poets of the twelfth and thirteenth centuries what they portray as the ideal of manly beauty. It is this: tall, broad-shouldered, deep chest, slender figure, foot arched, skin white, hair blonde, quick eyes, high color, red lips. Evidently this is the High German type rather than that of the modern French; but the poets drew their heroes only from the nobles, and not from the common herd.

Some years ago, in an article on "The Cradle of the Semites," I had occasion to study the ideals of male and female beauty shadowed forth in the erotic composition known as the "Song of Songs," or the "Song of Solomon," in the Old Testament. It dates from about 250 B.C. There the male is portrayed as "white and ruddy," his hair black and curly, his eyes gray ("like doves washed with milk"), his stature tall. He describes his bride as "fair all over, without a spot," slender, "like a palm tree" (not fat, as modern Oriental beauties), her hair "as a flock of goats," that is, wavy and light-brown, probably, her lips red, "like a thread of scarlet." The interesting feature in both these descriptions is that they point much more to the blonde than to the brunette type as that which hovered before the imagination of the sons and daughters of Israel as the realization of their amorous dreams.

#### The Easternmost Wave of the Early Aryan Migrations.

The Khmers of Cambodia have long been regarded as an isolated people of mixed blood and uncertain affinities. In a meritorious work published in Germany this year, Schurtz's "Kathismus der Völkerkunde," the author refers to them as the probable aboriginal inhabitants of Cambodia. On the other hand, in the *Mémoires of the Society of Anthropology of Paris*, Dr. Maurel of the French Marine has a very able article, based on original observation, much of it anthropometric, going to show that the ancestors of these Khmers were the leaders of the easternmost wave of migration of the Aryan or Indo-European stock.

That they came from Hindostan and brought with them the Aryan culture of that country is proved by the stately ruins of their temples around Ang-kok, whose walls are decorated with bas-reliefs of scenes from the Ramayana. Their arrival was probably about the third or fourth century of the Christian era, and their route apparently was from the delta of the Ganges across lower Birmanah and Siam. It is likely that even at this time most of their followers were non-Aryan and the leaders rarely of pure blood. In later generations they received a large infusion of Mongolian admixture from the tribes they found in Cambodia, who belonged to that race.

These conclusions are borne out by a close anthropologic study of the existing population and of the history and archæology of the country. If correct, they show that the mighty Aryan stock, wandering from its pristine seat in western Europe, reached in its eastern wanderings almost to the shores of the Pacific, on the China Sea.

#### The Evolution of the Idea of God.

Last year a book was published in both French and English by Professor G. D'Alviella, under the title, "The Idea of God as Illustrated by Anthropology and History," and it received a careful handling by the distinguished Professor Reville in the Proceedings of the Musée Guimet. From these two excellent sources we may

take the last word as to the genesis of the notion of Deity, as understood by scientific minds.

It arises first from the association of the idea of personal life with that of motion; for instance, the swaying of the tree to the primitive man is as certain a proof of personal life as the flying of a bird. By extension of this, and later through dreams, memories of the dead, and casual associations of motionless objects with motion (as a rock in the midst of a rapid), arose spiritism or animism, to which these writers apply the general name "polydemonism." In this stage there is no Pantheon, no hierarchy of the gods, no idealized generalizations of divine powers.

This appears in the next stage, which is "polytheism," in which the mind of man seeks to coördinate the visible powers of nature, and to explain one by the other, thus subsuming a group under one abstraction, which becomes to him a personified idealized force. This is the epoch of mythology, which is at once an imaginary history and a tentative philosophy of the unseen agencies in nature.

The ultimate stage, monotheism, has various origins, depending on the ethnic psychology of the people among whom it arises. It may be an exaltation of the national god through national pride, so that he shall be "God of Gods and Lord of Lords," as seems to have been the case with the Israelites; or it may arise from concentrated devotion to one divinity to the mental exclusion of others, as in the so-called "henotheism" of ancient Egypt; or, again, in nations of uncommon speculative insight, it may be a purely logical deduction, as among the ancient Greeks. Most of the so-called monotheisms are in reality only "monolatrics;" that is, there is worship of but one god, though many divine powers are recognized as existing.

The important point is urged, especially by M. Reville, that this sequence of development is not historical; it is not even ethnic; but strictly anthropologic; that is, the whole of the sequence exists contemporaneously and in the same locality with its highest member. Alongside of the pure speculations of Plato were the puerilities of paganism; and in modern Christian communities there are far more polydemonists and polytheists than monotheists, in the scientific sense of that term.

Both writers reach the opinion that the religious sentiment is not a passing phase of human mental evolution, but a permanent trait; and that, though all existing cults and creeds may pass away, it will only be to give place to nobler ideals of humanity and loftier conceptions of divinity.

#### NOTES AND NEWS.

A SERIES of international congresses, under the auspices of the World's Congress Auxiliary, and the authority of the Government of the United States, will be held in Chicago during the progress of the World's Columbian Exposition. The Congress of Anthropology will begin on Monday, Aug. 28, and will continue until Saturday evening, Sept. 2, 1893. It is requested that the title and abstract of any paper to be offered to the Congress be forwarded as early as possible to the secretary of the Local Committee, with a statement of the time required for its reading, in order that the Congress, at its organization, may have the material for the arrangement of the programme for the week. The committees of the International Anthropological Congress are: Local Committee of Arrangements, F. W. Putnam, chairman, C. Staniland Wake, secretary, Edward E. Ayer, James W. Ellsworth, H. W. Beckwith, and Frederick Starr; Executive Committee, Daniel G. Brinton, president; Franz Boas, secretary; W. H. Holmes, representative of the American Association for the Advancement of Science; W. W. Newell, representative of American Folk Lore Society; Otis T. Mason, representative of Anthropological Society of Washington; Alice C. Fletcher, representative of the Women's Anthropological Society of America; Louis A. LaGarde, representative of United States Army Medical Museum; and the presidents and secretaries of the Sections of the Congress. Address all communications to Professor C. Staniland Wake, Local Secretary, Department of Ethnology, World's Columbian Exposition, Chicago.